

was I would do such a thing as to sell a man, who was a slave, into slavery. I would not do such a thing as to sell a man, who was a slave, into slavery. I would not do such a thing as to sell a man, who was a slave, into slavery.

At first I have supposed that the representation of the slave in the United States is a representation of the slave in the United States. I have supposed that the representation of the slave in the United States is a representation of the slave in the United States.

It is not a representation of the slave in the United States. It is not a representation of the slave in the United States. It is not a representation of the slave in the United States. It is not a representation of the slave in the United States.

When I am asked to give a representation of the slave in the United States, I am asked to give a representation of the slave in the United States. I am asked to give a representation of the slave in the United States.

I do not object to Mr. Smith's speaking religion with regard to the slave. I do not object to Mr. Smith's speaking religion with regard to the slave. I do not object to Mr. Smith's speaking religion with regard to the slave.

I am free to admit that most of what Mr. Smith says is correct. I am free to admit that most of what Mr. Smith says is correct. I am free to admit that most of what Mr. Smith says is correct.

There are some particulars in which I differ from Mr. Smith. There are some particulars in which I differ from Mr. Smith. There are some particulars in which I differ from Mr. Smith.

I have no objection to Mr. Smith's speaking religion with regard to the slave. I have no objection to Mr. Smith's speaking religion with regard to the slave. I have no objection to Mr. Smith's speaking religion with regard to the slave.

Yours truly,
JOHN H. HOSACK

SPEECH OF JOHN HOSACK

JOHN H. HOSACK

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